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VITALIZING SECONDARY LATIN

Editorial

A couple of years ago, I received, from a new subscriber to THE CLASSICAL WEEKLY, a letter containing the following query:

Why can't we have more practical help for vitalizing Secondary Latin, in the early issues of THE CLASSICAL WEEKLY?

In reply, I wrote as follows:

Since THE CLASSICAL WEEKLY began seven or eight years ago, we have had a good many different articles whose purpose, at least, was to supply practical help for vitalizing Secondary Latin. However, man cannot live by bread alone, says a certain book, neither can THE CLASSICAL WEEKLY live by referring constantly to one and the same subject. . . . However, I shall be glad indeed to have an article from you on the subject.

More than once since, I have had to reply to this same question, asked, now by mail, now by word of mouth. In every instance I have invited the questioner to contribute to THE CLASSICAL WEEKLY along the lines suggested. In no single case has the invitation been accepted. All this reminds me of the words of a certain ritual, "those who wish help themselves should help others". I am reminded too of an excellent editorial, entitled Good Wine Needs No Bush, in The Classical Journal 12.225-229, which appeared after the preceding paragraphs of this editorial had been written. Were there space, I should gladly incorporate it all in my own remarks.

Recently, I prepared a pamphlet of 16 pages, to show concretely how much THE CLASSICAL WEEKLY has done in the way of publishing articles whose purpose is to vitalize Secondary Latin. On pages 2-5 of this pamphlet there is a general description of the contents of Volumes 8 and 9, under the captions Editorials, Leading Articles, Shorter Articles, Reviews, Reports of Associations, Conferences, Clubs, etc., and Lists of Classical Articles in Non-Classical Periodicals. Then follows, on pages 6-15, matter grouped under the caption Some Classified Lists of Articles in THE CLASSICAL WEEKLY, Volumes 1-9. These lists are: I. A Partial List of Articles . . . on the Value of the Classics; II. A Partial List of Articles on the Teaching of Latin and Greek; III. Selected List of Papers dealing with Various Latin Authors (Caesar, Cicero, Horace, Juvenal, Livy, Lucretius, Pausanias, Plautus and Terence, Sallust, Tacitus, Vergil).

This pamphlet was prepared primarily for advertising purposes, in order to secure new members for The Classical Association of the Atlantic States and new subscribers to THE CLASSICAL WEEKLY. However, to present readers of THE CLASSICAL WEEKLY copies will be supplied at five cents per copy. In the absence of a general Index of Volumes 1-10, the pamphlet may prove useful to many.

In this connection one cannot help asking, What really will most benefit the Secondary School teachers of Latin? Will ceaseless talk about methods or classroom devices contribute most to the fulfilment of this purpose? Pedagogical topics, it is true, attract most attention at meetings of Classical Associations, and call forth most discussion. But, after all, is such discussion profitable in any marked degree? How many of those who listen to such papers, or read such papers, take the pains thoroughly to master the point of view and practice of the speaker or the writer? How much change in the methods of this or that auditor or reader is effected by listening to such papers or by reading the discussions? But let us assume, what we hope, that pedagogical discussions have, after all, a deep and lasting reformatory influence. To make the best use of methods, it is necessary—at least so some of us believe—to have knowledge to which to apply the methods. How can a teacher best amplify his knowledge of Latin? By sticking only to the things with which he deals every day? by confining himself to Caesar, Cicero, Vergil, and that too within the limits of a strict regard for College Entrance requirements? There has been organized recently in New York State a Classical Reading League (see THE CLASSICAL WEEKLY 9.223, 10.125), whose purpose it is to encourage teachers of Latin and Greek to read more Latin and more Greek. This is a very worthy object, and the success which is greeting the establishment of the League is highly gratifying; but one's pleasure is offset by disquietude in the thought that, in order to induce teachers of Latin and Greek to read Latin and Greek, it was necessary to organize, in 1915-1916, a Classical Reading League. To me, personally, it is a very distressing thing that courses in Summer Sessions, in Caesar, Cicero, and Vergil, designed for the benefit of teachers, attract very many more students than do courses on, let us say, Plautus. On the basis of variety alone, it would be highly desirable for teachers in the Secondary Schools to take courses in Latin authors with whom

they are not dealing from day to day. A course in Plautus, to name that course again, would be immensely useful to every teacher of Caesar, Cicero, and Vergil, because Plautus represents Latin in the plastic stage, because Plautus gives us a closer approach to the language of every day life, and because a study of Plautus and of Terence, for example, does, far better than anything else does or can, a very useful service, in explaining how constructions which were stereotyped by the days of Caesar and Cicero, came into being. One reason why the Classics have not been as effective as they might have been in this country is that many teachers of the Classics have too narrow a range of knowledge of the Classics. One very interesting and one very important result of this narrowness of range is that teachers in the Secondary Schools, even those who have won the Doctor's degree, have seldom added a jot or a tittle of knowledge about Classical things to what was already known about them. How different the situation has been among the teachers of the Gymnasias in Germany.

c. k.

NOTES ON METERS

The following notes were suggested by a study of Professor White's work, *The Verse of Greek Comedy*¹. Some of them are comments which it was thought best to exclude from the review of the book, as they would have confused the analysis, which was intended to give the reader as clear a conception as possible of the nature of that great work. For the sake of brevity both the author and his work will be designated by W.

I. Quantity in Certain Words

(1) In §795 W. says:

A few words in Aristophanes allow lengthening of an initial short in the thesis, as in Homer. Cf. *ἀκάματος* and *ἀθάνατος* in melic dactylic verse. . . . The latter occurs also in anapaestic rhythm, . . . and even in trimeters.

One not knowing the facts would receive from this statement the impression that, when the sort of verse makes it possible, this *α* was sometimes, if not usually, short, whereas it seems to be invariably long in verse of every kind. This lengthening was necessary if the word *ἀθάνατος* was to be used at all in dactylic or anapaestic verse, and Homer's very frequent use of the word is probably what made the lengthening universal. Even the derivatives always have long *α*. The use of *ἀκάματος* by Homer was less frequent, and so the lengthening was not invariable in later times.

(2) W. scans 'Τμήν as — — in the hymeneals of Aristophanes, Aves 1720 ff. and Pax 1329 ff. The authorities say that the penult of this word is always long except in Euripides, Troades 331. This verse is corrupt, and we should probably read *ἄναξ* for 'Τμήν, making the colon exactly like the corresponding colon of the strophe. But still, when they say this *υ* is always long, they mean that it is long wherever the

verse reveals its quantity. In 'Τμένας it is always short; in the Latin *Hymen* it varies. In the passages referred to above the meter allows either quantity. It may be that it really is short there, but unless some authority, unknown to me, exists for that quantity, it seems better to make the vowel long.

II. Φῦ φῦ

Aristophanes, *Lysistrata* 295 = 305 W. writes (§370) thus:

φῦ φῦ ἰοὺ ἰοὺ τοῦ κάπνου
 [— —] [— —] [— —]

He calls it a trochaic trimeter catalectic. In Liddell and Scott φῦ is rendered by "fie! faugh!", and φεῦ is compared. This rendering is obviously incorrect. The speaker, who is carrying fire in a pot, says he must blow it (*φυσήτρεον*) lest it go out, and then adds the words quoted above. The scholiast correctly says φῦ φῦ: *φυσᾷ τῷ στόματι. Τοῦτο δὲ παρεπιγραφή, 'He blows it with his mouth. This is extra metrum'*. The lexicon explains *παρεπιγραφή* in such way as to leave the impression that it denotes only "a stage-direction written on the margin". The scholiast also seems to err, if my rendering of his words is correct. It appears more probable that φῦ φῦ formed a whole colon. It is usually printed correctly in a line to itself, as it must have been written in the manuscript used by the scholiast. If we adopt this scansion and the words ἰοὺ, etc., must be trochaic, the first ἰοὺ may be pronounced like 'you', as in Aves 305, ἰοὺ ἰοὺ τῶν δρνέων, ἰοὺ ἰοὺ τῶν κοφίκων, which is a trochaic tetrameter catalectic. But be the meter as it may, φῦ φῦ is not an exclamation, but denotes the sound made by blowing between the lips, the voice accompanying. Just how W. understands it does not appear, but his punctuation certainly might mislead.

III. The Paroemiac

In his treatment of anapaestic verse W. (§272) says, "The dimeter by suppression of the arsis of its final anapaest becomes catalectic". That he means 'thesis' where he writes 'arsis' is shown by his scheme:

τοῦ σεμνοτάτου δι' Ὀλύμπου — — — — —

But it so happens that the process unintentionally described by W. here has not been without its advocates. Even J. H. H. Schmidt, in the first edition of his *Leitfaden in der Rhythmik und Metrik*, erroneously assumed suppression of the arsis of the last foot and filled the *tempus inane* by making the preceding thesis tetraseme. This defeats the very object of the catalexis—to give at the end of each colon time for a full breath to heavily laden soldiers who were marching and singing. This reason no longer existed in the drama, and the catalectic colon only marks the end of a system except in melic passages. How it was recited or sung it would be unsafe to assert positively, but tradition would probably be followed.

IV. Protracted Iambic Tetrameters

W. calls the iambic tetrameter (catalectic) "protracted" when between two cola there is a *tempus inane* resulting from the suppression of the arsis of the

¹For my review of this book see THE CLASSICAL WEEKLY 9.141-144.